THE NATURE AND IMMORTALITY OF THE SOUL PROVED.

In Anſwer to one who profeſſed perplexing Doubtfulneſs.

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SIR,

I Have Reaſon to judg you no Stranger to ſuch Addreſſes as theſe: and therefore have adventured more boldly to apply my ſelf to you. Others would, it may be, rigedly cenſure this Attempt; but your more Chriſtian Temper will induce you, I hope, to judg more charitably, did you but underſtand with what reluctancy I undertook this task.

I have had many Diſputes with my ſelf, whether or no I ſhould ſtifle theſe Doubts, or ſeek Satisfaction. Shame to own ſuch Principles bid me do the firſt; but the weight of the Concern obliged me to the laſt. For I could not with any chearfulneſs, or with that vigor I thought did become me, purſue thoſe unſeen Subſtances, thoſe Objects of Faith Religion holds forth, except I did really believe their exiſtence, and my own capacity of enjoying them.

I thought at first to satisfie my self in the certainty of the things I did believe, to confirm and establish my Faith by these Studies, that I might be able to render a Reason of the hope that is in me: but instead of building up, I am shaken; and instead of a clearer evidence, I am invironed with uncertainties.

Unhappy that I am! I had better have taken all upon Trust, could I so have satisfied my Reason, than thus to have involved my self in an endless Study. For such I am afraid it will prove without help: for that I may not in this Concern rest without satisfaction; and yet the more I consider, and weigh things, the more are my doubts multiplied. I call them only doubts, not to palliate any opinions; for I have not yet espoused any; but because they have not yet attained so much maturity or strength, as to take me off those things, my doubts being satisfied, I should conclude of indispensable necessity; they are but yet in the Womb: assist to make them Abortives.

I have not been wanting to my self, but in the use of all means to me known, have sought satisfaction, both by Prayer, Reading, and Meditation. I have weighed and consulted things according to my

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Capacity. I have been as faithful to my ſelf in all my reaſonings, as I could, and void of prejudice, have paſſed impartial Cenſures on the things in debate, ſo far as that light I have would enable me; and what to do more, I know not, except this courſe I now take, prove effectual, you inclining to aſſiſt me, that I know have ſtudied theſe things.

My requeſt to you therefore is, If your more publick Studies will permit you, That you would condeſcend to ſatisfie me in the Particulars I ſhall mention. I aſſure you, I have no other deſign, but to know the Truth: which in things of ſuch moment, certainly cannot be difficult, tho to my unfurniſhed Head they have proved ſo: I hope my ſhaking may prove my eſtabliſhment.

That I may therefore put you to as little trouble as I can, I will firſt tell you what I do believe, and then what I ſtick at.

Firſt, therefore, I do really believe, and am very well ſatisfied, That there is a God, or a firſt Cauſe that hath created all things, and given to every thing its Being. For I am not acquainted with any independent Being. I know not any thing that is able to ſubſiſt without the Contribution of its

Fellow-Creatures. I am conſcious to my ſelf, when ſickneſs invades me, and death ſummons my Compound to a diſſolution, I can do nothing to the preſervation of the Being I enjoy. And if I cannot preſerve my ſelf as I am, much leſs could I make my ſelf what I am: For when I was nothing, I could do nothing. And Experience and Senſe tells me, As it is with me, ſo it is with others; as there is none can preſerve their Beings, ſo there is none could acquire to themſelves the Being they have; and if none, then not the firſt man. And indeed that was it I enquired after, from whence every *ſpecies* had at firſt their Beings; the way, how, and means by which they are continued. I know not any Cauſe of the Being of any thing, of which again I may not enquire the Cauſe: and ſo from Cauſe to Cauſe, till through a multitude of Cauſes, I neceſſarily arrive at the firſt Cauſe of all Cauſes, a Being wholly uncauſed, and without Cauſe, except what it was unto it ſelf.

My next Enquiry was into my ſelf; and my next buſineſs, to find what Concern I have with my Creator: which I knew no better way to attain, than by ſearching the bounds of humane Capacity. For I con-

concluded it reaſonable to judg thoſe attainments I was capable of in my Creation, I was deſigned for. Now if man is nothing more than what is viſible, or may be made ſo by Anatomy or Pharmacy, he is no Subject capable of enjoying, or loving God, nor conſequently of a life of Retrobution.

In this Enquiry I found Man conſiſted of ſomething viſible and inviſible; the Body which is viſible, and ſomething elſe that inviſibly actuates the ſame. For I have ſeen the Body, the viſible part of man; when the inviſible, either through indiſpoſition of its Orgains, or its ſelf, or being expelled its Manſion, hath ceaſed to act (I ſpeak as one in doubt): the Body hath been left to outward appearance the ſame; it was yet really void of Senſe, and wholly debilitated of all power to act: But then what this inviſible is, what to conclude of it, I know not: Here I am at a ſtand, and in a Labyrinth, without a Clue: For I find no help any where. Many have, I acknowledg, defended the Souls Immortality; but none have proved the exiſtence of ſuch a Being, and a life of Retrobution, and that copiouſly enough; but none have proved a Subject capable of it. I know all our Superior

Here what want the A Copy.

Faculties and Actings, are uſually attributed to the Soul; but what it is in man they call ſo, they tell us not. To ſay it is that by which I reaſon, or that now dictates to me what I write, is not ſatisfactory: For I look for a definition, and ſuch an one, as may not to ought elſe be appropriated. Is it therefore a real Being, really different from the Body, and able to be without it? or is it not? If not, whatever it be, I matter not. If it be, is it a pure Spirit, or meerly material? If meerly material, and different only from the Body gradually, and in ſome few degrees of ſubtilty, it is then a queſtion, whether or not that we call Death, and ſuppoſe a ſeparation of the Compound, be not rather a Concentration of this active Principle in its own Body, which through ſome indiſpoſition of the whole, or ſtoppage in its Orgains, through groſs Corporeity, hath ſuffocated its actings. If it be a pure Spirit, I would then know, what is meant by *Spirit*? and whether or no all things inviſible, and imperceptable to Senſe, are accounted ſuch? If ſo, it is then only a term to diſtinguiſh between things evident to Senſe, and things not. If otherwiſe, how ſhall I diſtinguiſh between the higheſt degree of material, and

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the loweſt degree of ſpiritual Beings, or know how they are diverſified, or be certain the Being of the Soul is rightly appropriated. For to me, an immaterial and ſpiritual Being, ſeems but a kind of *Hocus*, and a Subſtance ſtript of all materiality, a ſubſtantial nothing. For all things at firſt had their Origine from the deep dark Waters: witneſs *Moſes Philoſophy*, in the *1ſt* of *Geneſis*, on which the Spirit of God is ſaid to move. I am far from believing thoſe Waters ſuch as that Element we daily make uſe of; but that they were material, appears by thoſe multitudes of material Productions they brought forth. And if thoſe Waters were material, ſuch were all things they did produce, among which was Man, of whom the Text aſſerts nothing more plain; for it ſaith, *God created man of the duſt of the earth*; the moſt groſs part and ſedement of thoſe Waters, after all things elſe were created. Now the Body only is not Man; for Man is a living Creature: it is that therefore by which the Body lives and acts, that conſtitutes the Man. Now the Apoſtle mentioneth Man to conſiſt of Body, Soul and Spirit. My Argument then is this, *God created man of the duſt of the earth.*

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But Man consists of a Body Soul and Spirit:

Therefore Body, Soul and Spirit are made of the dust, *&c.* and are material.

The *major* and *minor* are undeniable; and therefore the conclusion. Yet do I not therefore conclude its annihilation: for I know all matter is eternal; but am rather perswaded of its concentration (as afore) in its own body.

But of its real Being, purely spiritual, and stript of all matetiality, really distinct from its body, I doubt.

Because that by several accidents happening to the body, the man is incapacited from acting rationally, as before; as in those we call Ideots, there is not in some of them so much a sign of a reasonable Soul, as to distinguish them from Bruits: Whereas were the Soul such as represented, it would rather cease to act, than act at a rate below it self. Did it know its Excellencies, such as we make them, it would as soon desert its being, as degrade its self by such bruitish acts: It is not any defect in its Organs could rob the Soul of its Reason, its Essential Faculty. Tho the Workman breaks his Tools, his hands do not lose their skill, but ceaseth to act, rather

ther than to do ought irregularly: ſo likewiſe would the Soul then act contrary to its own nature.

Secondly, Becauſe all the *ſpecies* both of the Mineral, Vegitable, and Animal Kingdoms, appear to me, but as the more eminent Works of a moſt excellent Operator, as Engines of the moſt accurate Engineer; they all live, and have a Principle of Life manifeſt in their growth and augmentation, and ſo far as they are living weights, as I can perceive from the ſame ſource. But then comes in thoſe Natures and Faculties whereby each is diſtinguiſhed from other, even like ſeveral pieces of Clock, or Watch-work: the one ſhews the hour of the day, and no more; the next ſhews the hour and minutes, another ſhews both the former, and likewiſe the Age of the Moon; another hath not only the three former motions, but an addition of the riſe and fall of Tides; yet all this, and many more that in that way are performed, are ſeveral diſtinct motions, ariſing all from the ſame Cauſe, the Spring or Weight, the Principle of motion in them. So among living Weights, the firſt do only grow and augment their bulk, and have no poſſibility in nature to augment their kind; the next, to wit, Vegitables, do not only

only grow and increaſe their bulk, but likewiſe have a power of propagating their like: the third Family, I mean the Animal Kingdom, do not only live and encreaſe their kind, but likewiſe are made ſenſative. And laſtly, we our ſelves that are not only poſſeſt of all the former, but of ſomething, I know not what, we think more excellent, and call Reaſon, and all this from the ſame ſource; namely, that we live; which if we did not, we could not perform any of theſe acts. For life in us is the ſame as the Spring or Weight in the Watch or Clock, which ceaſing, all other motion ceaſeth, as in a Watch or Clock, the Spring or Weight being down.

As Life therefore is the Cauſe of all Motion, and all natural Operation and Faculties; yet thoſe multifarious Operations and Faculties, manifeſt in, and proper to the particular *ſpecies* of the Three Kingdoms, requires not divers Principles of Life, no more than divers motions ſpecified in a Watch or Clock, requires divers Weights or Springs. And as the diverſity of motion in Watch or Clock, ariſeth not from diverſity of Weights or Springs, but rather from other means: ſo thoſe diverſities of Natures and Faculties, ma-

manifeſt throughout the Three Kingdoms, ariſe not from divers Principles of Life, but from one Principle of Life, manifeſting its power in Bodies diverſly organized. So that a Tree or Herb that only vegitates and propagates its kind, hath no other Principle of Life than an Animal that hath Senſe, and more eminent Faculties. The difference only, as I conceive, is, this Principle of Life in the vegitable, is bound up in a Body organized to no other end, by which Life is hindred exerting any other power: but in the Animal it's kindled in a purer matter, by which it's capacitated to frame more excellent Orgains, in order to the exerting more eminent Acts. For the Principle of Life can no more act rationally in matter capable of naught but vegitation (for it acts in matter according to the nature thereof, advancing it to its utmoſt excellency), than a man can ſaw with a Coult-Staff, or file with an Hatchet, or make a Watch with a Beetle and Wedges.

I am apt to believe thoſe rare Endowments, and eminent Faculties, wherewith men ſeem to excel meer Senſatives, are only the improvement of Speech, wherein we have the advantage of them, and the reſult of reiterated Acts, until they

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become habits. For by the first we are able to communicate our Conceptions and Experiments each to other; and by the other we do gradually ascend to the knowledg of things. For is all the knowledg either in the acts, Liberal or Mechanical, any more than this acts reiterated, until they become habits; which when they are, we are said to know them? And what is all our reasoning, but an Argument in Discourse tossed from one to another, till the Truth be found, like a Ball between two Rackets, till at last a lucky blow puts an end to the sport? We come into the World hardly men; and many whose natures want cultivation, live, having nothing to distinguish them from Brutes, but the outward form, speech, and some little dexterity, such as in Apes or Monkeys, in the things they have been taught, and the Affairs they have been bred to. And could we imagine any man to have lived Twenty or Thirty years in the World, without the benefit of Humane Converse, What would appear then, think you, of a rational Soul? which the wise man well saw when he asserted the Condition of Men and Beasts to be the same what a meer Ignorant hath, *Moses* himself made of *Adam*, that in his supposed

poſed beſt ſtate, knew not that he was naked: but I believe the Nine Hundred and Thirty years Experience of his own, and the continual Experiments of Poſterity, in that time communicated to him, might quicken his Intellect. So that he died with more Reaſon than he was created, and humane nature in his poſterity. The next Generation was imbelliſhed with his attainments, to which their own Experiences ſtill made a new addition. The next Generation built on their Foundation, and the next on their; and ſo on: and we are got on the ſhoulders of them all. So that it's rather a wonder, that we know no more, than that we know ſo much. So that what we have, ſeems rather times product, through the means aforeſaid, than what our Natures were at firſt enricht with.

The which appears likewiſe in thoſe whoſe memory fails, and in whom the *veſtigia* of things is wore out; the habits they had contracted, and manner of working in their ſeveral acts being forgotten, what ſilly Animals are they? Whereas were the Soul ſuch as repeſented, who could rob it of its Endowments? It's true the debilitating of a hand, may impead a manual labour; but raſe what hath formerly

merly been done out of the Memory, and you render Man a perfect Bruit, or worse: for he knows not how to give a signification of his own mind.

And indeed, I know not any thing wherein Man excels the Beasts, but may be referred to the benefit of Speech and Hands, capable of effecting its Conceptions; nor find any better way to attain a right knowledg of our selves, but by beholding our selves in *Adam*, and enquiring, what Nature had endued him with, which will fall far short of what we now admire in our selves.

But now supposing all this answer'd, what will it avail us to a Life of Retribution, if all return to one Element, and be there immerged as Brooks and Rivers in the Sea? If we lose our Individuation; and all the Souls that have existed, be swallowed up of one, where are the Rewards and Punishments of each individual. And we have reason to judg it will be thus, rather than otherwise, because we see every thing tends to its own Centre, the Water to the Sea, and all that was of the Earth to the Earth, from whence they were taken. And *Solomon* saith, *The Spirit returns to God that gave it.* Every thing then returning to its own Element, loseth its Individuation.

dividuation. For we ſee all bodies returning to the earth, are no more individual bodies, but earth: Have we not reaſon then to judg the ſame of Spirits returning to their own Element? And what happineſs then can we hope for, more than a deliverance from the preſent calamity? or what miſery are we capable of, more than what is common to all?

The ſame is more evident in the body with which we converſe, and are more ſenſibly acquainted with, ſeems wholly uncapable of either, *&c.* For all bodies are material, and matter it ſelf is not capable of multiplication, but of being changed. Therefore Nature cannot multiply bodies, but changeth them; as ſome bodies ariſe, others periſh. Natures expence in continual Productions being conſtantly ſupplied by the diſſolution of other Compounds: were it otherwiſe, her Storehouſe would be exhauſted; for its by continual Circulations, Heaven and Earth is maintain'd; and by her even Circular motion, ſhe keeps her ſelf imployed on the ſame ſtock of matter, and maintains every *ſpecies*. There is no body the ſame to day it was yeſterday, matter being in a continual flux; neither immediately on the diſſolution of a Compound, and Corruption

of the body, doth the earth thereof retain any ſpecifick difference of that body it once was, but is immediately beſtowed by Nature, and ordered to the new production of other things. That part of matter therefore which conſtituteth a humane body, in a ſhort time is putrified, and made earth, which again produceth either other inferior Animals, or Graſs, or Corn, for the nouriſhment of Beaſts and Fowl, which again are the nouriſhment of men. Thus circularly innumerable times round, Nature continually impreſſing new forms of the ſame matter. So that that matter that now conſtitutes my body, it may be a thouſand years ago was the matter of ſome other mans, or it may be of divers mens, then putrified; which in this time hath ſuffered infinite changes, as it may be ſometime Graſs, or Corn, or an Herb, or Bird, or Beaſt, or divers of them, or all, and that divers times over, before my body was framed; who then can ſay, why this matter ſo changeable, ſhould at laſt be reſtored, my body rather than his, whoſe formerly it was, or the body of a Bird, or other Animal? For by the ſame Reaſons that the body of man is proved to ariſe again, may, I think, be proved the Reſtoration of all other bodies, which is equally incredible to me (if underſtood at one time). For Natures

tures ſtock of matter being all at firſt exhauſted, ſhe could not employ her ſelf in new Productions, without deſtroying ſome of the old; much leſs can ſhe at once fabricate out of the ſame quantity of matter, all the bodies that ever were, are, or ſhall be; which yet, notwithſtanding could ſhe, they could not be ſaid to be the ſame bodies, becauſe all bodies ſuffer ſuch alteration daily, that they cannot be ſaid to be the ſame to day they were yeſterday; how then can they be capable of Reward or Puniſhment?

Theſe are now my doubts; but are they the fruits of Diligence? and am I thus rewarded for not believing at a common rate? A great deal cheaper could I have ſate down, and believed as the Church believes; without a why, or a wherefore, have been ignorant of theſe Diſputes, and never have emerged my ſelf in this gulf, than thus by Reflection to create my own diſturbance. Had I been made a meer Animal, I had had none of theſe Doubts nor Fears that thus torment my mind; for doubting, happy Bruits happy, far more happy than my ſelf! With you is none of this; with you only is ſerenity of mind, and you only void of Anxieties; you only enjoy what this world is able to accommodate with, and it may be too

have thoſe Careſſes we know not of, while we, your poor purveyors, go drooping and diſponding, doubting, fearing, and caring about, and our whole lives only a preying on one another, and tormenting our ſelves. You have the carnal content and ſatisfaction; we nothing but the ſhell, a vain glorious boaſt of our Lordſhip over you, with which we ſeek to ſatisfie our ſelves, as Prodigals, with husks, while the truth is, we are afraid to confront our Vaſſals, except we firſt by craft and treachery beguile them from whom likewiſe we flee, if once enraged: and what a poor comfort is this? Is this a Privileg to boaſt of? Is this all Reaſon advanceth to, only a Purveyor to Beaſts, and to make my life more miſerable, by how much more ſenſible of miſery! Well might *Solomon* preſer the dead before the living; and thoſe that had not been, before both; intimating thereby, that being beſt, leaſt capable of miſery; that is, of Trees, of Herbs, of Stones, and all inanimates, which wanting ſenſe, are inſenſible of miſery. Better any thing than man therefore, ſince that every brute and inanimate ſtock or ſtone, are more happy in that meaſure: they are leſs capable of miſery. What the advantage then, what the benefit that occurs to us from them, or what

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preheminence have we above them, ſeeing as dieth the one, ſo dieth the other, and that they have all one breath?

Pardon this Degreſſion; the real ſenſe and apprehenſion I have of things, extort it from me. For I, as *Job*, cannot refrain my mouth, but ſpeak in the bitterneſs of my Spirit, and complain in the anguiſh of my Soul, *Why died I not from the womb? why did I not give up the ghoſt when I came out of the belly? Why did the knees prevent me? or why the breaſts, that I ſhould ſuck?* I had then been among *Solomon*'s happy ones: *I ſhould now have lain ſtill and been quiet; I ſhould have ſlept, and been at reſt:* whereas now I am weary of life. For *tho I ſpeak, my grief is not aſſwaged; and tho I forbear, I am not eaſed; but now he hath made me weary, and made deſolate all my company: he hath filled me with wrinkles, which is a witneſs againſt me; and my leanneſs riſing up in me, beareth witneſs to my face, God hath delivered me to the ungodly, and turned me over into the hand of the wicked, and my familiar friends have forgotten me. I ſaid, I ſhall die in my neſt, and ſhall multiply my days as the ſand, when my root was ſpread out by the waters, and the dew lay all night on my branch; when my glory was freſh, and my bow was renewed in my hand:*

but I find while my fleſh is upon me, I ſhall have pain, and while my ſoul is in me, it ſhall mourn. Have pity upon me, O my friend! for the hand of God hath touched me. The wicked live, and become old; yea, they are mighty in power, their ſeed is eſtabliſhed in their ſight with them, and their off-ſpring before their eyes; their houſes are ſafe from fear, neither is the rod of God upon them, &c. they are planted, and take root, they grow; yea, they bring forth fruit, yet God is never in their mouth, and far from their reins. In vain then do I waſh my hands in innocency, ſeeing all things come alike to all. There is one event to the righteous and to the wicked, to the good, to the clean, and to the unclean; to him that ſacrificeth, and to him that ſacrificeth not: as is the good, ſo is the ſinner; and he that ſweareth, as he that feareth an oath.

I have now done (tho I hardly know how), leſt I too far trouble you; and only beg your peruſal of theſe lines, and two or three in anſwer of them by this Bearer, who ſhall at your appointment wait on you for the ſame. Let me farther beg theſe two things of you: firſt, That you would conſider you have not to do with a Sophiſtick Wrangler, or with one that would willingly err, but with one that deſires to

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know the Truth. Let therefore your Anſwer be, as much as you can, void of Scholaſtick Terms, or Notions that may lead me more into the dark. And then, as *Job* did beg, That God would withdraw his hand far from him, and that his dread might not make him afraid; ſo I. And further, That you would not awe me with his greatneſs, nor ſuppreſs my Arguments with his Omnipotence. Then call thou, and I will anſwer; or let me ſpeak, and anſwer thou me. Thus begging the Divine Influence to direct you, and enlighten me, I ſubſcribe my ſelf,

SIR,

§. 1. IT is your wiſdom in Caſes of ſo great moment, to uſe all juſt endeavours for ſatisfaction; and I think you did but your duty, to ſtudy this as hard as you ſay you have done. But 1. I wiſh you had ſtudied it better; for then you would not have been a ſtranger to many Books which afford a juſt ſolution of your Doubts, as I muſt ſuppoſe you are, by your taking no notice of what they have ſaid. 2. And I wiſh you had known, that between the ſolving of all your Objections, and taking all on Truſt from men, or believing as the Church believeth, there are Two other ways to ſatisfaction (which muſt be conjunct): 1. Diſcerning the unanſwerable evidences in Nature and Providence, of the Souls future Life. 2. And taking it on truſt from Divine Revelation; which is otherwiſe to be proved, than by believing as the Church by Authority requireth you.

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I have written on this Subject ſo much already, that I had rather you had told me, why you think it unſatisfactory, than deſire me to tranſcribe it, while Print is as legible as Manuſcript. If you have not read it, I humbly offer it to your conſideration. It is moſt in two Books: The firſt which I intreat you to read, is called, *The Reaſons of the Chriſtian Religion:* the other is called, *The Unreaſonableneſs of Infidelity.* If you think this too much labour, you are not ſo hard or faithful a Student of this weighty Caſe, as it deſerveth, and you pretend to be. If you will read them (or the firſt at leaſt), and after come to me, that we may fairly debate your remaining Doubts, it will be a likelier way for us to be uſeful to each other, than my going over all the miſtakes of your Paper will be. And I ſuppoſe you know, that we have full aſſurance of a multitude of Verities, againſt which many Objections may be raiſed, which no mortal man can fully ſolve, eſpecially from Modes and Accidents. Nay, perhaps there is nothing in the World which is not liable to ſome ſuch Objections. And yet I will not neglect your writing.

§. 2. When

§. 2. When you were convinc'd, That there is a *firſt Cauſe*, it would have been an orderly progreſs to think *what that Cauſe is*; and whether his *Works* do not prove his *Infinite Perfection*, having all that *eminently* which he giveth *formally* to the whole World, as far as it belongeth to *perfection* to have it. For none can give more than he hath. And then you ſhould have thought *what this God is to man*, as manifeſt in his Works: and you ſhould have conſidered *what of man is paſt doubt*, and thence *in what relation he ſtands to God*, and *to his fellow-creatures*: And this would have led you to know *mans certain duty*: and that would have aſſured you of *a future life of Retribution*. Is not this a juſt progreſs?

§. 3. But you would know a *Definition of the Soul*. But do you *know* nothing but by *Definitions*? Are all men that cannot *define*, therefore void of all knowledg? You know not at all what *ſeeing* is, or what *light* is, or what *feeling*, *ſmelling*, *taſting*, *hearing* is, what *ſound* or *odor* is, what *ſweet* or *bitter*, nor what *thinking*, or *knowing*, or *willing*, or *loving* is, if you know it not before *defining* tell you, and better than bare defining can ever tell you. Every *vital faculty*

culty hath a *ſelf-perception* in its acting; which is an *eminent ſenſe: Intuition* alſo of *outward ſenſible Objects*, or immediate perception of them, as *ſenſata & imaginata*, is before all Argument and Definition, or reaſoning action. By *ſeeing*, we *perceive* that *we ſee*; and by *underſtanding*, we *perceive* that we *underſtand*. I dare ſay, That you *know* the *Acts of your own Soul* by *acting*, tho when you come to *reaſoning* or *defining*, you ſay you *know not what they are*. You can give no *definition* what *ſubſtance* is, or *Ens* at leaſt, much leſs what *God is*. And yet what is more certain than that there is *Subſtance*, *Entity*, and *God*?

§. 4. But I'le tell you *what the Soul of man is: It is a Vital, Intellectual, Volitive Spirit, animating a humane organized Body.* When it is *ſeparated*, it is not *formally* a *Soul*, but a *Spirit* ſtill.

§. 5. *Qu.* But what is ſuch a *mental Spirit*? *It is a moſt pure Subſtance, whoſe form is a Power or Virtue of Vital Action, Intellection*, and *Volition* (*three in one*).

§. 6. I. Are you not *certain* of all *theſe Acts, viz.* That you *Act vitally, underſtand* and *will*? If not, you are not ſure that you

you *ſee*, that you *doubt*, that you *wrote* to me, or that you are any thing.

II. If you *act theſe*, it is certain that you have the *power* of ſo acting. For nothing *doth* that which it *cannot do*.

III. If is certain, that it is a *Subſtance* which hath this *power*: For nothing can do nothing.

IV. It is evident, that it is *not* the *viſible Body*, as compoſed of Earth, Water and Air, which is this mental Subſtance. Neither *any one* of them, nor *all* together have *Life*, *Underſtanding*, or *Will*. They are *paſſive* Beings, and act not at all of themſelves, but as acted by inviſible Powers. They have an *aggregative inclination to Union*, and no other. Were it not for the *Igneous* Nature which is active, or for *Spirits*, they would be ceſſant. Therefore you are thus far paſt the dark, That there is *in man* an *Inviſible Subſtance*, *which hath*, yea, *which is a Power or Virtue of Vital Action*, *Intellection*, *and Volition*.

V. And that this *Active Power* is a diſtinct thing from meer *Paſſive Power*, or *mobilitie per aliud*, Experience puts paſt doubt. There is in every *living* thing a Power, or Virtue of *ſelf-moving*, elſe *Life* were not *Life*.

VI. And

VI. And that this is not a meer *accident* of the Soul, but its *eſſential form*, I have proved ſo fully in my *Methodus Theologiæ*, in a peculiar Diſputation, that I will not here repeat it. It's evident, That even in the *igneous* Subſtance, the *Vis Motiva*, *Illuminativa*, *Calefactiva*, is more than an *accident*, even its *eſſential form*: But were it otherwiſe, it would but follow, That if the very *accidental Acts* or qualities of a Soul be ſo noble, its *eſſential* muſt be greater.

VII. But it is certain, That neither *Souls*, nor *any thing*, have either *Being*, *Power*, or *Action*, but in *conſtant receptive dependence* on the continued emanation of the *prime Cauſe*; and ſo no Inviduation is a *total ſeparation from him*, or an *Independence*, or a ſelf-ſufficiency. Thus far natural light tells you what Souls are.

§. 7. You add your ſelf, That thoſe *attainments which you were made capable of, you were deſigned to.* Very right. God maketh not ſuch noble Faculties or Capacities in vain; much leſs to engage all men to a life of duty, which ſhall prove deceit and miſery. But you have Faculties capable of thinking of God, as your Beginning, Guide, and End, as your Maker, Ruler, and Benefactor;

benefactor; and of ſtudying your duty to him, in hope of Reward, and of thinking what will become of you after Death, and of hoping for future Bleſſedneſs, and fearing future Miſery: all which no Bruit was ever capable of. Therefore God deſigned you to ſuch ends which you are thus capable of.

§. 8. You ſay (*p.* 3.) *Many have defended the Souls Immortality; but none have proved a Subject capable of a life of Retribution.* It's a Contradiction to be *immortal*, or *rewarded*, and not to be a *Subject capable.* For *nothing* hath *no accidents.* Nothing hath that which it is *not capable* of haing.

§. 9. You ſay, *None tell us what it is.* How many Score Volumes have told it us? I have now briefly told you what it is. You ſay, [*To ſay it is that by which I reaſon, is not ſatisfactory. I look for a Definition*]. But on Condition you look not to *ſee* or *feel* it, as you do Trees or Stones, you may be ſatisfied. I have given you a Definition. The *Genus* is *Subſtantia puriſſima*; the *Differentia* is *Virtus Vitalis, Activa, Intellectiva, Volitiva* (*trinum a Imago Creatoris*). What's here wanting to a Definition?

I have

I have told you, That there is an *antecedent more certain Perception*, than by *Definition*; by which I know that I *ſee*, *hear*, *taſte*, *am*, and by which the *Soul*, *in act*, is *conſcious* of it *ſelf*.

§. 10. You ask, 1. *Is it a real Being?* *Anſw.* I told you, Nothing can do nothing.

2. *Is it really different from the Body?* *Anſw.* A *Subſtance* which hath in it ſelf an *Eſſential Principle of Life*, *Intellection*, *and Volition*, and that which hath not, are *really different*. Try whether you can make a Body feel, or underſtand without a Soul. 2. Thoſe that are ſeperable, are really different.

3. You ask, *Is it able to be without it?* *Anſw.* What ſhould hinder it? The Body made not the Soul: A viler Subſtance giveth not being to a nobler. 2. Nothing at all can be without continued Divine ſuſtentation. But we ſee, *ſuxta naturam*, God annihilateth no Subſtance: Changes are but by compoſition, and ſeparation, and action, but not by annihilation. An Atome of Earth or Water, is not annihilated; and why ſhould we ſuſpect, that a Spiritual Subſtance is? Yea, the contrary is fully evident, tho God is able to annihilate all things.

§. 11. You

§. 11. You ſay, *If it be meerly material, and differ from the Body but gradually, Death may be but its concentration of this active Principle in its own Body.*

Anſw. If you underſtand your own words, it's well. 1. Do you know what *material* ſignifieth? See *Crakenthorp's Metaphyſicks*, and he will tell you in part, it's an ambiguous word. Sometime it ſignifieth the ſame as *ſubſtantia*; and ſo Souls are *material*. Sometime it ſignifieth only that ſort of Subſtance which is called *corporeal*. Dr. *More* tells you, That Penetrability, and Indiviſibility, difference them.

But what if *fire* ſhould differ from *air* materially, but in *degree* of ſubtilty and purity, or *ſenſitive Souls* from *igneous*, and *mental* from *ſenſitive*, but in higher degrees of purity of matter; Is it not the *form* that maketh the ſpecifick difference? *Air* hath not the *igneous Virtue* of Motion, Illumination, and Calefaction; nor *ignis*, the *ſenſitive Virtues*, nor *meer ſenſitives* the *rational Virtues* aforeſaid. *Forma dat eſſe & nomen.* This maketh not a meer gradual difference, but a ſpecifick.

There

There is in Compounds *matter*, and *materiæ diſpoſitio receptiva, & forma.* There is ſomewhat anſwerable in *ſpiritual* uncompounded Beings. There is *ſubſtantia*, and *ſubſtantiæ diſpoſitio, & forma.* Theſe are but *intellectually diſtinct*, and not *diviſible*, and are but *inadequate conceptions* of *one thing*. That *ſubſtantia* is *conceptus fundamentalis*, is conſeſt.. Some make penetrability and indiviſibility, *ſubſtantiæ conceptus diſpoſiticus.* But the *Virtus vitalis activa, intellectiva, volitiva*, in one, is the *conceptus formalis.*

2. But what mean you by [*the active Principles concentration in its own body*]? It is a ſtrange Fxpreſſion: 1. If you mean, that it's *annihilated*, then it *remaineth* not. 2. If you mean, that it *remaineth* an *active Principle*, you mean a *ſubſtance*, or *accident.* If a *ſubſtance*, it ſeems you acknowledg it a *ſelf-ſubſiſting being*, only *not ſeparate* from its *carcaſs.* And if they be *two*, why are they not *ſeparable*? If *ſeparable*, why not *ſeparated*? When the duſt of the Carcaſs is ſcattered, is the Soul concentred in *every* atome, or but in *one*? And is it *many*, or *one concentred* Soul? If you mean, That it's but an *accident*, that's diſprov'd before; what accident is it? If concentred in the body, the body, and every duſt of it,

is vital and intellectual. And if ſo, every clod and ſtone is ſo; which I will not ſo much wrong you, as to imagine that you think.

§. 12. But you *would know what's meant by a ſpirit, whether all that is not evident to ſenſe? Anſ. It is a pure ſubſtance* (ſaith Dr. *More, penetrable* and *indiviſible*) *eſſentially vital, perceptive and appetitive.*

§. 13. You add, [*How ſhall I know the difference between the higheſt degree of materials, and loweſt of immaterials? To me an immaterial, and ſpiritual being, ſeems a kind of Hocus, a ſubſtantial nothing.*

Anſ. If you take *matter* for the ſame with *ſubſtance*, it is *material.* But not if you take *matter*, as it's uſually taken, for *corporeal*, or *groſs*, and *impenetrable*, and *diviſible ſubſtance, uncapable* of *eſſential, vital, ſelf-moving perception and appetite.* If this ſeems *nothing* to you, *God* ſeems *nothing* to you, and *true Nature*, which is *Principium motus*, ſeems nothing to you: And all that performeth all the action which you ſee in the world; ſeems *nothing* to you. It's pity that you have converſt ſo little with *God* and *your ſelf*, as to think *both* to be *nothing*.

§. 14. What

§. 14. What you say out of *Gen.* 1. is little else but mistake, when you say [*all was made out of the deep waters by the spirit of God*]. The Text *nameth what* was made of them. It saith nothing of the Creation of *Angels*, or *Spirits*, out of them (no, nor of the *Light*, or *Earth*, or *Firmament*).

And whereas you say, [*God made man of the dust of the ground; but the body only is not man, ergo. Ans:* You use your self too unkindly, to leave out half the words, *Gen.* 2. 7. *And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul*; when the Text tells us the *two works* by which God made man, will you leave out *one*, and then argue exclusively against it? What if I said, [The Chandler made a Candle of Tallow, and then by another kindled it]? or [a man made an house of Bricks, and cemented them with Mortar, *&c.*]? will you thence prove, That he made a Candle burning without fire, or the House without Mortar? Words are useless to such Expositors.

§. 15. Page 4. you say; *You know all matter is eternal.*

But you know no such thing. If it be *Eternal*, it hath *one Divine perfection*: and if so, it must have the *rest*, and so should be *God*. But what's your proof?

You again (*believe the Souls concentration in its body*]. *Ans.* Words insignificant. It's *Idem* or *Aliud*. If *Idem*, then dust is Essentially Vital and Intellectual. Deny not spiritual forms, if every clod or stone have them. If *Aliud*, how prove you it to be there, rather than elsewhere? And if you consideted well, you would not believe *essential*, *substantial life* and *mind*, to *lye dead* and *unactive*, so long as the dust is so.

§. 16. You come to the hardest Objecti- [*The Souls defective acting in infants, ideots, the sick*, &c. and say, [*It would rather not act, if it were as represented.*]

Ans. 1. It cannot be denied, but the Operations of the Soul here, are much of them upon the organized body; and tho *not organical*, as if they acted *by an Organ*, yet *organical*, as acting *on an Organ*; which is the *material Spirits* primarily. And so there go various Causes to some Effects, called Acts.

2. And

2. And the Soul doth nothing independently, but as dependent on God, in Being and Operation: and therefore doth what *God knoweth*, and *useth it* too, as his Instrument, in the forming of the body; and in what it knoweth not it self. And as God, as *fons naturæ, necessitateth* the *natural agency* of the Soul; as he doth the *Soul of Bruits*. But as the wise and free Governor of the world, he hath to *moral acts*, given mans Soul *free-will*, and therefore *conducting Reason*; which it needs not to *necessitated acts*, as digestion, motion of the blood, formation of the body, &c.

And as it is not made to do *all its acts freely* and *rationally*, so neither *at all times*, as in Apoplexies, Infancy, Sleep, &c. It is essential to the Soul, to have the *active power* or *virtue* of *Intellection* and *Free-will*, but not always to use it. As it is *essential* to the substance of *fire*, tho latent in a flint, to have the *power* of *motion*, *light* and *heat*.

And its considerable, that as a traveller in his journey, thinking and talking only of other things, retaineth still a *secret act* of *intending* his end, (else he would not go on) when he perceiveth and observeth it not at all. He that playeth on the Lute or Harpsical, ceaseth when his Instrument is out of

tune; becauſe he acteth by free-will.

But the Soul of an Idiot or mad-man acteth only *per modum naturæ*, not by *free-acts*, but neceſſitated by God by the order of nature. Only *moral* acts are free; and that ſome other are but brutiſh, and ſome but vegitative, is no more a wonder, than that it ſhould *underſtand* in the *head*, and be *ſenſible* only in the moſt of the body, and vegitative only in the *hairs* and *nails*. It operateth in all the body by the *Spirits*, as *calid*; but about the *eyes*, and *open ſenſoria*, by *Spirits* alſo as *lucid*, for that uſe.

§. 14. But never forget this, That *nothing at any time doth what it cannot do*: but many *can do* that which *they do not*. Tho the Soul in the Womb, or Sleep, remember not, or reaſon not; if *ever it do it*, that proveth it had the *power* of doing it. And that power is not a *novel accident*, tho the *act* may be ſo.

§. 18. To your Explications *p.* 4. I ſay, 1. None doubts, but all the world is the work of *one prime operating Cauſe*; Whom I hope you ſee in them, is of perfect power, wiſdom and goodneſs, the chief *efficient dirigent* and *final* cauſe of all.

2. I

2. I doubt not, but the *created universe* is all *one thing* or *frame*; and no one atome or part totally ſeparated from, and independent on the reſt.

3. But yet the parts are multitudes, and heterogeneous, and have their Individuation, and are at once *many* and *one* in ſeveral reſpects. And the unity of the Univerſe, or of inferior univerſal Cauſes (as the Sun, or an *anima telluris*, &c.) are certainly conſiſtent with the ſpecifick and individual differences of the parts.

E. g. Many individual Apples grow on the ſame Tree; yea, Crabs and Apples by divers grafts, nouriſhed on the ſame ſtock: One may rot, or be ſower, and not another. Millions of Trees, as alſo of Herbs and Flowers, good and poyſonous, all grow in the ſame earth. Here is Unity, and great Diverſity. And tho ſelf-moving Animals be not fixed on the earth, no doubt they have a contiguity, or continuity, as parts with the Univerſe. But for all that, a Toad is not a Man, nor a man in torment, undifferenced from another at eaſe, nor a bad man all one with a good.

§. 19. And if any ſhould have a conceit, That there is nothing but *God and matter*, I have fully confuted it in the Appendix to

Reaſ. of Chriſtian Religion. *Matter* is no ſuch *omnipotent ſapiential* thing in it ſelf, as to need *no cauſe* or *maker*, any more than *Compounds*. And to think, that the *infinite God* would make no nobler Creature than *dead matter*, no liker himſelf, to glorifie him, is antecedently abſurd, but conſequently notoriouſly falſe. For tho nothing be acted *without him*, it's evident that he hath made *active Natures* with a principle of *ſelf-moving* in themſelves. The *Sun* differs from a *clod*, by more than being *matter variouſly moved* by God, even by a *ſelf-moving* power alſo. Elſe there were no *living creature*, but bodies in themſelves dead, animated by God. But it would be too tedious to ſay all againſt this that's to be ſaid.

§. 20. When you tell us of [*One life in all, differenc'd only by diverſity of Organs*], you mean *God*, or a *common created Soul*. If *God*, I tell you where I have confuted it. It's pity to torment or puniſh *God* in a *murderer*, or call *him wicked* in a *wicked man*: or that *one man* ſhould be *hang'd*, and *another prais'd*, becauſe the Engines of their bodies are diverſe. But the beſt Anatomiſts ſay, That nothing is to be ſeen in the brain of other Animals, why they might not be

as

as rational as Men. And if it be an *Anima creata communis* that you mean, either you think it is a *universal Soul* to the *universal world*, or only to *this Earth* or *Vortex*. If to *all the World*, you feign it to have *Gods* Prerogative. If to *part* of the world, if each *Vortex*, *Sun*, *Star*, &c. have a distinct individuate superior Soul, why not *men* also inferiors? And why may not millions of individual Spirits consist with *more common* or *universal* Spirits, as well as the life of *Worms* in your belly with *yours*. That which hath no *Soul* or *Spirit* of its *own*, is not fit for such reception and communion with superior Spirits, as that which hath. Communion requireth some similitude. We see God useth not all things alike, because he makes them not like.

§. 21. But if the difference between Beasts, Trees, Stones, and *Men*, be only the *organical contexture of the body*; then 1. Either all these have but *one Soul*, and so are *but one*, save corporeally. 2. Or else every Stone, Tree and Beast hath an *Intellectual* Soul: for it is evident that *man* hath, by its Operations.

I. Had you made but *Virtue* and *Vice* to be only the effects of the *bodies contexture*, sure you would only blame the *maker* of

your

your *body*, and not *your ſelf*, for any of your Crimes: For you did not make your own body, if you were nothing.

Is the common light and ſenſe of *Nature* no Evidence? Doth not all the world difference *Virtue* and *Vice*, *moral good* and *evil*? Is it only the difference of an Inſtrument in Tune, and out of Tune? Either then *all called ſin is good*; or *God*, or the *univerſal Soul*, only is to be blamed. Then to call you a Knave, or a Lyar, or Perjured, *&c.* is no more diſgrace, than to ſay, that you are *ſick*, or *blind*. Then all Laws are made only to bind *God*, or the *Anima mundi*; and all puniſhment is threatned to *God*, or this *common Soul*. And it is *God*, or the *common Soul* only in a body, which ſorroweth, feareth, feeleth pain or pleaſure.

II. And if you equal the Souls of Beaſts, Trees, Stones and Men, you muſt make them all to have an *Intellectual Soul*. If man had not, he could never underſtand. And if *they* have ſo alſo, *fruſtra ſit potentia quæ nunquam producitur in actum*. It is certain that it is not the body (Earth, Air or Water) that *feeleth*, much leſs that *underſtandeth* or *willeth*. If therefore all men have but *one Soul*, why is it not *you* that are in pain or joy, when any, or all others are ſo? *Your* ſuffering and joys are as much theirs. You hurt

hurt your ſelf when you hurt a Malefactor. Why are you not anſwerable for the Crimes of every Thief, if all be one?

§. 22. You vainly liken *ſeveral Natures and Faculties to ſeveral pieces of Clock-work.* For *Natures* and *Faculties* are *ſelf-acting Principles* under the prime Agent; but a *Clock* is only *paſſive*, moved by another: Whether the *motus gravitationis* in the poiſe, be by an intrinſick Principle, or by another unſeen active Nature, is all that's controvertible there. All that your ſimilitude will infer, is this, That as the *gravitation* of *one poiſe*, moves every wheel according to its *receptive aptitude*; ſo God, the univerſal Spirit, moveth all that is moved, according to their ſeveral aptitudes, paſſives as paſſive, actives as active, vitals as ſelf-movers, intellectuals as intellectual-free-ſelf-movers under him. No Art can make a *Clock feel, ſee* or *underſtand.*

But if the world have but *one ſoul*, what mean you by its *concentring* in the *Carcaſs?* Is the univerſal Soul there fallen aſleep, or impriſoned in a Grave, or what is it?

§. 23. Add

§. 23. Add *page* 5. You well say, That *Life is the cause of all motion:* Yea, *infinite Life, Wisdom* and *Love,* is the cause of all: but there be second Causes under it: *Plurima ex uno.* And it maketh things various, which it moveth variously; and maketh them vital, sensitive or mental, which he will move to vital, sensitive and mental acts. *Operari sequitur esse.*

§. 24. You *are apt to believe, That those eminent Faculties wherewith men seem meer Sensitives, are only the improvement of Speech, and reiterated Acts, till they become Habits.*

Ans. 1. I had a Parrot that spoke so very plainly, that no Man could discern but he could have spoke as well as a Man, if he had but had the Intellect of a Man; and quickly would learn new words, but shewed no understanding of them.

2. Many men born deaf and dumb, are of a strong understanding (enquire of a Brother of Sir *Richard Dyett's*, a Son of Mr. *Peter Whalley* of *Northampton*, a Son in Law of the Lord *Wharton's*, &c.

3. The *Faculty* and the *Habit* are Two things. The *Faculty* is the *Essential form* of the Substance. The *Habit*, or *Act*, is but an *Accident*. The *Faculty* is nothing but

but the *active Power*. And the *Power* goeth before the *Act*. Doth *acting*, without *Power* to act, cause the *Power*? What need your the Power, if you can act without it? And what's a Contradiction, if this be not, to say, I do that which I cannot do, or I can do that which I have no power to do? You are not a man without the Faculty, but you are without the Act; or else you are no man in your sleep. The *act* then is but the *Faculties act*; and *Habits* are nothing but the Faculties *promptitude* to act. And this indeed is caused sometime by very *strong acts*, and sometime, and usually, by *frequent acts*; and sometime suddenly, by a special Divine Operation. No doubt, but Oratory, and all Arts and Sciences, are caused by frequent acts, and their Objects: But those *acts* are caused by *humane Faculties*, under God, the first Cause. You can never cause a Carcass, or a Parrot, or any Bruit, to *think of God*, and the *glory to come*, nor to do any proper humane act.

Credible History assureth us, That Devils, or separate Souls, have acted Carcasses, and discoursed in them, and seemed to commit Fornication in them, and left them dead behind them; and they were known to be the same that were lately executed,

or

of dead, and were re-buried. Here the dead Organ was capable, when a Spirit did but use it.

You too much confound *Intellection* and *Ratiocination*. The prime acts of intellective Perception, are before Ratiocination. And there are a multitude of Complex Verities, which all sound men know without Syllogisms. The disposition to know them, is so strong, that some call it Actual Knowledg.

§. 25. Add *page* 6. It's well known, That the Natives in *New England*, the most barbarous *Abassines*, *Gallanes*, &c. in *Ethiopia*, have as good *natural Capacities* as the *Europeans*. So far are they from being but *like Apes* and *Monkeys*; if they be not Ideots, or mad, they sometime shame learned men in their words and deeds. I have known those that have been so courtly clad, and so clownishly bred, even as to Speech, Looks and Carriages, that Gentlemen and Scholars, at the first congress, have esteemed them much according to your description, when in Discourse they have proved more ingenious than they. And if improvement can bring them to Arts, the *Faculty* was there before. When will you shew us an Ape or a Monkey, that was ever brought

to

to the Acts or Habits before mentioned of Men? Yea, of those that were born deaf and dumb?

§. 26. Your mistake of *Adam's case*, and *Solomon's words*, is so gross, that I will not confute it, lest the description of it offend you.

§. 27. The case of *failing memories* is answered before, in the case of *Infancy* and *Apoplexies*, &c. Our memory faileth in our sleep; and yet when we awake, we find that there remains the same knowledg of Arts and Sciences. They did not end at night, and were not all new made the next morning. The Acts ceased, because the receptivity of the passive Organ ceased: but the Habit and Faculty continued. And when memory in old men faileth about names, and words, and little matters, their judgments about great things are usually stronger (by better Habits) than young mens.

§. 28. You say, You *know nothing wherein Man excels Beasts, but may be referred to the benefit of speech and hands, capable of effecting its Conceptions.*

And

Anſ. This is anſwered before. Thoſe *Conceptions* are the *cauſe* of *words* and *actions*: and is there *no cauſe* of thoſe *Conceptions*? And if *mans Conceptions* differ from the *beaſts*, the *cauſes* differed. And if the *firſt* Conceptions did not differ, the Subſequent would not differ neither, without a difference in the *cauſal Faculties*. Why do not Beaſts ſpeak as well as Men? Parrots ſhew, That it is not in all for want of a *ſpeaking Organ*. If one be born dumb, and not deaf, he will know but little the leſs for his dumbneſs. If he be born deaf and dumb, and not blind, he will ſtill be rational, as Dr. *Wallis* can tell you, who hath taught ſuch to talk and converſe intelligibly by their fingers, and other ſigns, without words. I confeſs, if *all the outward Senſes* were ſtopt from the Birth, I ſee not how the Soul could know *outward ſenſible things*, as being *no Objects* to it. And how it would work on it ſelf alone, we know not; but *underſtand*, and *will*, we are ſure it doth: and therefore *can do it*. And it's one thing to prove *Beaſts to be men*, or *rational*, and another thing to prove Men to be *Beaſts*, or *irrational*. If you could prove the former, *viz.* That Beaſts have Souls that can think of God, and the Life to come, if they could but ſpeak, this would rather prove

them

them immortal, than prove *man unreasonable*, or of a *mortal* Soul. Your whole speech makes more to *advance brutes*, than to deny the *reason of man*.

§. 20. You say, You *know no better way to attain a right knowledg of our selves, than by beholding our selves in* Adam, *and enquiring what Nature had endued him with, which will fall far short of what we now admire in our selves.*

Answ. 1. As a *multitude* of Objects, and Experiences, more tend to Wisdom than *one alone*; so to know both *what Adam was*, and *what all men are*, and *do*, doth evidence more to our information, than to know *Adam*'s first Case alone.

2. *Adam*'s first *Powers* are to be known by *his acts*; and *his acts* were not to be done at once, in a minute, or a day: And we have not the History of his Life much after his Fall. But we may be sure, that *Adam*'s Nature in Innocency, was no baser than ours corrupted. And therefore *Adam* had the Powers of doing whatever other men since have done.

3. But let us come to your Test: 1. *Adam* was made a *living Soul* by the *breath* of God, after the making of his body of the earth.

2. *Adam* and *Eve* were bleſſed with a generative multiplying Faculty: but they did not *generate God*; nor did *every bruit* that had alſo that Faculty. Therefore there is a *Soul* which is *not God*, in every *Animal*, (nor yet an Univerſal Soul).

3. *Adam*, no doubt, could not know external ſenſible Objects, till they were brought within the reach of his ſenſe: no more can we.

4. *Adam* knew the Creatures as ſoon as he ſaw them; and gave them Names ſuitable. This is more than we could ſo ſoon do.

5. *Adam* had a *Law* given him; and therefore knew that God was his Ruler. He knew that God was to be obeyed; he knew what was his Law: elſe it had been no ſin to break it. He knew that he ought to love, and believe, and truſt God, and cleave to him: elſe it had been no ſin to forſake him, and to believe the Tempter, and to love the forbidden Fruit better than God. He knew that Death was the threatned Wages of Sin. In a word, He was made in the *Image of God*: And *Paul* tells us, it is *that Image* into which we are *renewed* by Chriſt: And he deſcribeth it to *conſiſt in wiſdom, righteouſneſs, and true holineſs.*

6. And

6. And we have great reaſon to think, that it was *Adam* that taught *Abel* to *offer Sacrifice in Faith*, and delivered to his Poſterity the Traditions which he had from God. Tho *Adam* did not *do* all this at once, he did not receive a new Soul or Faculty for every new act. Can *Apes* and *Monkeys* do all this? Doth God give them Laws to know and keep as moral free-agents?

But you ſay, *Adam knew not that he was naked.* *Anſ.* What! and yet knew God and his Law, and how to name the Creatures, and how to dreſs and keep the Garden? He knew not that *nakedneſs* was ſhameful; for he had newly *made* it ſhameful.

Perhaps you think of *Adam's* forbidden *deſire of knowledg*, and his miſerable *attainment* of it. But that did not make him a *new Soul*, that had no ſuch Faculty before. *Adam* was the *Son of God* by Creation, *Luk.* 3. and it was his *duty* and *intereſt* to live *as a Son*, in abſolute *truſt* on his Fathers care and love: and inſtead of this, he was tempted to ſelf-dependance, and muſt needs know more than his duty, & his fathers love and reward: He muſt know good and evil for himſelf: like a Child that muſt know what Food, and Rayment, and Work is fitteſt for him, which

he should know only by trusting his Fathers choice; or as a Patient that must needs know every Ingredient in his Physick, and the Nature and Reason of it, before he will take it, when he should implicitly trust his Physician. Man should have waited on God for all his Notices, and sought to know no more than he revealed. But a distrustful, and a selfish knowledg, and busy enquiring into unrevealed things, is become our sin and misery.

Q. 36. You say, *Suppose all this answered: What will it avail, as to a life of Retribution, if all return to one element, and be there immerged as Brooks and Rivers in the Sea, and we lose our individuation.*

Ans. I answer'd this in the *Appendix to the Real of the Christian Religion.* I add 1. Do you believe, that each one hath *now one individual Soul*, or not? If not, how can we lose that which we never had? If we have but *all one* universal mover, which moveth us as Engines, as the Wind and Water move Mills, how come some motions to be *swift* (as a Swallow), and others to *slow*, or none at all, in as *mobile* a body? Yea, how comes motion to be so much in our Power, that we can *sit still* when we will, and *rise*, and *go*, and *run*, and *speak* when

we

we will, and *cease*, or *change* it when we will? A stone that falls, or an arrow that is shot, cannot do so. Sure it is some inward formal Principle, and not a material Mechanical mobility of the matter, which can cause this difference?

Indeed if we have all but *one Soul*, it's easie to *love our Neighbours as our selves*, because our Neighbours *are our selves*. But it's as easie to hate our *selves* as our *Enemies*, and the *good* as the *bad*, if all be one (for *forma dat nomen & esse*). But it's strange, that either God, or the Soul of the World, shall *hate it self*, and put it self to pain, and fight against it self, as in Wars, &c.

But if you think still, That there is nothing but *God* and *dead matter actuated by him*, I would beg your Answer to these few Questions.

1. Do you really believe, that there is a *God*? that is, an *eternal infinite self-being*, who hath all that power, knowledg, and goodness of will, in transcendent Eminency, which any Creature hath formally, and is the efficient Governor of all else that is. If not, all the world condemneth you: for *it is* not an uncaused Being, and can have nothing but from its Cause, who can give nothing greater than it self.

1. Do you think this God *can* make a Creature that hath a ſubordinate Soul, or Spirit, to be the Principle of its own Vital Action, Intellection, and Volition, or not? Cannot God make a Spirit? If not, it is either becauſe it is a Contradiction (which none can pretend), or becauſe God is not Omnipotent; that is, is *not God*; and ſo there is *no God*; and ſo you deny what you granted. But if God *can* make a Spirit,

3. Why ſhould you think he *would* not? Some of your mind ſay, That he *doth all the good that he can; or elſe he were not perfectly good.* Certainly his *goodneſs* is equal to his *greatneſs*, and is commmunicative.

4. Hath he not imprinted his Perfections in ſome meaſure, in his Works? Do they not ſhew his glory? Judg of his Greatneſs by the Sun, Stars, and Heavens; and of his Wiſdom, by the wonderful Order, Contexture, and Goverument of all things. Even the Fabrick of a Fly, or any Animal, poſeth us. And do you think, that his love and goodneſs hath no anſwerable effect?

5. Do you think, that *paſſive matter* doth as much manifeſt Gods Perfection, and honour the Efficient, as *vital* and *Intellectu-*

al

al Spirits? If it be a far nobler Work for God to make a *free, vital, mental Spirit*, to act under him *freely, mentally, and vitally*, than to make *meer atomes*, why ſhould you think that God *will not* do it?

6. And do you not diſhonour, or blaſpheme the prime Cauſe, by ſuch diſhonouring of his *Work*, as to ſay, he never made any thing more noble than Atomes, and Compoſitions of them.

7. Is there not in the *Creature* a communicative diſpoſition to cauſe their like? Animals generate their like: Fire kindleth fire: Wiſe men would make others wiſe: God is eſſential infinite Life, Wiſdom and Love: and can he, or would he make nothing liker to himſelf than dead Atomes? Yea, you feign him to make nothing but by Compoſition, while you ſay, That *matter* it ſelf is *eternal.*

8. But when the matter of Fact is evident, and we ſee by the actions, that there is a difference between things moved by God, ſome having a created *Life* and *mind*, and ſome *none*, what needs then any further proof?

§. 31. But if you hold, That we have *now diſtinct Spirits*, which are *individual*,

Substances, why should you fear the *loss of our individuation*, any more than our annihilation, or specifick alteration? If God made as many substantial individual Souls, as men, is there any thing in Nature or Scripture, which threatneth the loss of Individuation? I have shewed you, and shall further shew you enough against it.

§. 32. You say, *page 7. Every thing returneth to its element, and loseth its individuation: Earth to Earth, Water to the Sea, the Spirit to God that gave it. What happiness then can we hope for more than deliverance from the present calamity; or what misery are we capable of, more than is common to all?*

Ans. 1. Bodies lose but their *Composition*, and *Spiritual forms*. Do you think, that any *Atome* loseth its individuation? If it be still divisible *in partes infinitas*, it is infinite. And if every Atome be infinite, it is as much, or more than all the world; and so is no part of the world; and so there would be as many Worlds, or Infinites, as Atomes. It is but an *aggregative motion* which you mention. *Birds of a Feather will flock together*, and yet are *Individuals still*. Do you think any dust, or drop, any Atome of Earth or Water, loseth

feth any thing of it felt, by its union with the reſt? Is any *Subſtance* loſt? Is the ſimple Nature changed? Is it not Earth and Water ſtill? Is not the *Hæccity*, as they call it, continued? Doth not God know every duſt, and every drop from the reſt? Can he not ſeparate them when he will? And if Nature in all things tend to *aggregation*, or *union*, it is then the *Perfection* of every thing. And why ſhould we fear Perfection?

2. But *Earth*, and *Water*, and *Air*, are *partible matter*. *Earth* is eaſily ſeparable: The parts of *Water* more *hardly*, by the means of ſome terrene Separator: The parts of *Air* yet more hardly: and the Sun-beams, or ſubſtance of fire, yet harder than that (tho it's contraction and effects are very different): And *Spirits* either yet *harder*, or *not at all*. Some make it eſſential to them to be *indiſcerpible*: and all muſt ſay, That there is nothing in the *Nature* of them, *tending to diviſion*, or ſeparation. And therefore tho God, who can *annihilate* them, can *divide* them into parts, if it be no Contradiction: yet it *will never be*, becauſe he uſeth every thing according to its nature, till he cometh to miracles. Therefore their *diſſolution of parts* is no more to be feared, than their *annihilation*.

3. But

3. But if you take Souls to be *partible* and *unible*, then you muſt ſuppoſe every part to have ſtill its own exiſtence in the *whole*. And do you think, that this doth not more *advance* Souls than *abaſe* them? Yea, you ſeem to *Deifie* them, while you make them all to return into *God*, as drops into the Sea. And if you feign *God* to be *partible*, is it not more honour and joy to be a *part of God*, who is *joy it ſelf*, than to be a *created Soul*? If a thouſand Candles were put out, and their light turned into one *Luminary*, as great as they all, every part would have its ſhare in the enlightning of the place about it. Is it any loſs to a ſingle Soldier, to become part of a victorious Army.

4. But indeed this is too high a Glory for the Soul of man to deſire, or hope for. It is enough to have a bleſſed union with Chriſt, and the holy Society, conſiſtent with our Individuation. Like will to like, and yet be it ſelf. Rivers go to the Sea, and not to the Earth. Earth turns to Earth, and not to the Sun, or Fire. And the holy and bleſſed, go to the holy and bleſſed: And I believe, that their union will be nearer than we can now well conceive, or than this ſelfiſh ſtate of man deſireth: But as every drop in the Sea, is the

ſame Water it was, ſo every Soul will be the ſame Soul.

2. And as to the *incapacity of miſery* which you talk of, why ſhould you think it more *hereafter* than *here*? If you think all Souls now to be but *one*, doth not an aking Tooth, or a gouty Foot, or a calculous Bladder, ſuffer pain, tho it be not the *body* that feeleth; but the ſame *ſenſitive Soul* is pain'd in one part, and pleas'd in another. And if all Souls be now but God in divers Bodies, or the *Anima mundi*, try if you can comfort a man under the torment of the *Stone*, or other Malady, or on the Rack, or in terror of Conſcience, by telling him, That his *Soul* is *a part of God*. Will this make a Captive bear his Captivity, or a Malefactor his Death? If not here, why ſhould you think that their miſery hereafter will be ever the leſs, or more tolerable for your conceit, that they are parts of God? They will be no more parts of him then, than they were here. But it's like, that they alſo will have an *uniting inclination*, even to ſuch as themſelves; or that God, will ſeparate them from all true unity, and ſay, *Go you curſed into everlaſting fire, prepared for the Devil and his Angels*, &c.

§. 33. No doubt it's true, that you say, *page* 7, and 8. That *matter is still the same, and liable to all the changes which you mention.* But it's an *unchanged God*, who doth all this by *Spirits*, as second Causes, who are not of such a *changeable*, dissoluble, partible nature, as Bodies are. It is *Spirits* that do all that's done in the world. And I conjecture, as well as you, That *universal Spirits* are *universal Causes*. I suppose, That this Earth hath a *vegitative form*, which maketh it as a *matrix* to receive the Seeds, and the more active influx of the Sun. But *Earth* and *Sun* are but *general* Causes. Only *God*, and the *seminal Virtue*, cause the *species*, as such. The *Sun* causeth every Plant to grow; but it causeth not the difference between the Rose, and the Nettle, and the Oak. The wonderful unsearchable Virtue of the Seed causeth that. And if you would know that Virtue, you must know it by the effects. You cannot tell by the *Seed* only of a Rose, a Vine, an Oak, what is in it. But when you see the Plants in ripeness, you may see that the *Seeds had a specifying Virtue*, by the influx of the general Cause, to bring forth those Plants, Flowers, *&c.* Neither can you know what is in the Egg, but by the ripe Bird; nor

what

what the Soul of an Infant is, but by Manhood and its Acts.

§. 34. You here pag. 7. divert from the point of the *Immortality* or *Nature* of the Soul, to that of the *Resurrection of the Body*: of which I will now say but this, *Christ rose*, and hath *promised us a Resurrection*, and nothing is difficult to God. ἀνάστασις oft signifieth *our living another life after this*. The *Body* hath more parts than *Earth* and *Water*. The *Spirits* as we call them, which are the *igneous* parts, lodged in the purest aereal in the blood, *&c.* are *that body* in and by which the Soul doth operate on the rest. How much of these *material Spirits* the Soul may retain with it after Death, we know not: and if it have *such* a *body*, it hath partly the *same*; and God can make what Addition he please, which shall not contradict identity: *Paul* saith of Corn, *God giveth it a body* as *pleaseth him*, in some respect the *same*, &c. in some not *the same that was sown*. We do not hold, That all the flesh that ever a man had, shall be raised as that mans. If one man that was fat, grow lean in his sickness, we do not say, that all the flesh that sickness wasted, shall rise: It shall rise a *spiritual body*. God knoweth that which *you* and *I* know not.

§. 35.

§. 35. You add, *how eaſie it would have been to you to believe as the Church believeth, and not to have immerged your ſelf in theſe difficulties* ?

Anſ. 1. The *Church* is nothing but all *individual Chriſtians*; and it is their *Belief* which makes them *capable* of being of the Church: As we muſt be *men* in order of Nature, before we are a *Kingdom* of *men*; ſo we are *Believers* before we are a *Church* of Believers. A *Kingdom* or *Policy* maketh us not *men*, but is made of *men*; and *Church-ſociety* or *Policy* maketh us not *Believers*, but is made up of *Believers*. Therefore *Belief* is *firſt*, and is not cauſed by that which followeth it? And why doth the Church believe? Is it becauſe they believe?

And *whom do they believe*? Is it themſelves? I doubt you have fallen into acquaintance with thoſe whoſe *Intereſt* hath made it their *Trade* to puzzle and confound men about things as hard to themſelves as others, that they may bring them to truſt the Church, and then tell them that it's *they* that are that *Church*, as a neceſſary means to the quieting their minds. And they tell them, *You are never able by reaſon to comprehend the myſteries of Faith; the more you ſearch, the more you are confounded. But if*

you

you believe as the Church believeth, you ſhall ſpeed as the Church ſpeedeth., But it's one thing to believe the *ſame thing* which the Church believeth; and another to believe it with the *ſame faith*, and upon the ſame *Authority*. If a man believe all the Articles of the Creed only becauſe men tell him that they are true, it is but a *human Faith*, as reſting only on mans *Authority*; but the true Members of the Church believe all the *ſame things*, becauſe God *revealeth* and *atteſteth* them; and this is a *Divine Faith*: And ſo muſt you.

If you love light more than darkneſs and deceit, diſtinguiſh, 1. Believing men for *Authority*. 2. Believing men for their *Honeſty*, 3. Believing men for the *natural impoſſibility of their deceiving*.

And the foundation of this difference is here: Mans Soul hath two ſorts of acts, *Neceſſary* and *Contingent*, or *mutably free*. *To love our ſelves, to be unwilling to be miſerable*, and *willing to be happy*; to *love God* as *good*, if known, *&c.* are acts of the Soul as *neceſſary*, as for fire *to burn* combuſtible contiguous matter; or for a Bruit to eat; ſo that all the Teſtimonies which is produced by theſe *neceſſary* acts by *knowing men*, hath a Phyſical certainty, the contrary being impoſſible. And this is *infallible hiſtorical*

sensual knowledg of matter of fact. Thus we know there is such a City as *Rome, Paris, Venice,* &c. and that there was such a man as K. *James, Ed. 6. Hen. 8. William* the Conquerer, &c. And that the Statutes now ascribed to *Ed. 3.* and other Kings and their Parliaments are genuine. For Judges judge by them, Lawyers plead them, Kings own them, all men hold their Estates and Lives by them. Contrary mens Interest by Lawyers are daily pleaded by them against each other; and if any one would deny, forge or corrupt a Statute, Interest would engage the rest against him to detect his fraud.

1. *The certain effect of natural necessary Causes hath natural necessary evidence of Truth.*

2. *But when all knowing men of contrary Dispositions* and *Interests. acknowledg a thing true, this is the effect of natural necessary Causes.*

Ergo *it hath natural necessary evidence of Truth.*

1. *It is impossible there should be an Effect without a sufficient Cause.*

2. *But that a thing should be false which all knowing men of contrary Dispositions and Interests acknowledg to be true, would be an Effect without a Cause;* for there is no Cause

in

in nature to effect it. It is impoſſible in *nature* that all men in *England* ſhould agree to ſay, There was a King *James*, K. *Edward*, Q. *Mary*, or that theſe Statutes were made by them, if it were falſe. This is *infallible Hiſtorical Teſtimony*. It were not ſo ſtrong if it were only by *one Party*, and not by Enemies alſo, or men of contrary Minds and Intereſts. And thus we know the Hiſtory of the Goſpel; and this *Tradition* is naturally *infallible*.

II. But all the Teſtimony which dependeth on humane Acts, *not neceſſary*, but *free*, have but an *uncertain moral humane Credibility*. For ſo *all men are Lyars*; i. e. *fallible*, and not fully to be truſted.

And I. Thoſe Teſtimonies which depend on mens *Honeſty*, are no farther credible, than we *know the Honeſty* of the men: which in ſome is *great*, in ſome is *none*, in moſt is *mixt*, and *lubricous*, and *doubtful*. Alas! what abundance of falſe Hiſtory is in the world! Who can truſt the *Honeſty* of ſuch men, as multitudes of Popes, Prelates, and Prieſts have been? Will they ſtick at a Lye, that ſtick not at Blood, or any wickedneſs? Beſides, the *ignorance* which invalidates their Teſtimony.

II. And to pretend *Authority* to rule our Faith, is the moſt unſatisfactory way of all.

For before you can believe that Jesus is the Christ, and his Word true, how many impossibilities have you to believe? 1. You must believe that Christ hath a Church. 2. And hath authorized them to determine what is to be believed, before you believe that he is Christ. 3. You must know who they be whom you must believe; whether all, or some, or a *major* vote. Whether out of all the world, or a party. 4. And how far their Authority extendeth? Whether to judg whether there be a God, or no God; a Christ, or no Christ; a Heaven, or none; a Gospel, or none: or what. 5. And how their determinations out of all the world may come with certainty to us: and where to find them. 6. And when Countreys and Councils contradict and condemn each other, which is to be believed. Many such *impossibilities* in the *Roman* way, must be believed, before a man can believe that Jesus is the Christ. In a word, you must not puzzle your head to know *what a man is*, or *whether he have an immortal soul*; but you must, 1. believe the *Church* of *Believers*, before you are a *Believer in Christ*. 2. And you must believe, that Christ was God and Man, and came to save man, before you believe that there is such a creature as *man*, or *what he is*, and whether he have a soul capable of salvation. But I have oft elsewhere opened these Absurdities and Contradictions;

tradictions; where you may see them confuted, if you are willing.

§. 36. Your question about the *souls nature, existence, and Individuation*, may be resolved by a *surer and easier* way: as followeth:

I. By *your own certain experience.*

1. You perceive that you *see, feel, understand, will* and *execute.* 2. You may know, as is oft said, that therefore you have an *active power* to do these. 3. You may thence know, that it is a *substance* which hath that power: Nothing can do nothing. 4. You may perceive, that it is not the *terrene* substance, but an *invisible* substance, actuating the body. 5. You may know, that there is no probability, that so noble a substance should be *annihilated.* 6. Or that a *pure* and *simple* substance should be *dissolved* by the separation of parts (or if that were, every part would be a *spirit* still). 7. You have no cause to suspect, that this substance should lose those *powers* or *faculties* which are its *essential form*, and be turned into some other *species*, or thing. 8. And you have as little cause to suspect, that an essential vital intellective power, will not be *active*, when *active inclination* is its *Essence.* 9. You have no cause to suspect, that it will want *Objects* to action in a World of such variety of Objects. 10. And you have as little cause to

ſuſpect, that it will be unactive, for want of Organs, when God hath made its *Eſſence active*; and either can make new Organs; or that which can act *on matter*, can act *without*, or on other matter. He that can play on a Lute, can do ſomewhat as good, if that be broken. 11. And experience might ſatisfie you, that *ſeveral* men have *ſeveral* ſouls, by the *ſeveral* and *contrary* Operations. 12. And you have no reaſon to ſuſpect, that God will turn *many*, from being *many*, *into one*; or that *unity* ſhould be any of their *loſs*. All this, Reaſon tells you, beginning at your own experience, as I have (and elſewhere more fully) opened.

§. 37. II. And you have at hand *ſenſible proof of the individuation of ſpirits*, by *Witches*, *Contracts*, and *Apparitions*: of which the world has unqueſtionable proof, tho there be very many Cheats. Read Mr. *Glanvill*'s new Book, publiſhed by Dr. *Moore*, *Lavater de Spectris*, *Zanchy de Angilii*, *Mamlii Collect.* *Bodin*'s *Dæmonolog.* *Remigius* of Witches, beſides all the *Malleus Maleficorum*, and doubt if you can. If you do, I can give you yet more, with full proof.

§. 38. III. But all that I have ſaid to you, is but the *leaſt part*, in compariſon of the aſſurance which you may have by the *full* re-

revelation of Jesus Christ, who hath brought life and immortality to light in the Gospel, where the state, the doom, the rewards and punishment of souls is asserted.

And without dark and long Ambages, or *Roman* Juggles, we prove the truth of this Gospel, briefly and infallibly thus:

I. The *History* of Christ's Life, Miracles, Doctrine, Death, Resurrection, Ascension, the Apostles Miracles, &c. is proved by such forementioned evidence, as hath *physical certainty*: Not such as dependeth *only* on *mens honesty*, or *moral argument*, much less on a pretended *determining authority*; but such as dependeth on *necessary acts of man*, even the *consent of all sorts* of *contrary minds* and *interests*, as we know the Statutes of the Land, or other certain History. But we are so far from needing to ask, *which part of Christians* it is that is *this Church*, that is to be believed, that it tendeth to the ascertaining of us, that all the Christian World, *Papists*, *Protestants*, *Greeks*, *Moscovites*, *Armenians*, *Jacobites*, *Nestorians*, &c. herein agree, even while they oppose each other. To know whether there was a *Julius*, or *Augustus Cæsar*, a *Virgil*, *Ovid* *Cicero*, and which are their Works; yea, *which are the Acts of Councils*, no man goeth to an *authorized determining*

Judg for the matter of Fact, but to *historical proof*. And this we have most full.

II. And if the *History* be true, the *Doctrine* must needs be true, seeing it is fully proved by the matters of Fact. Christ being proved to be Christ, all his words must needs be true.

§. 39. The *Gospel* of Christ, hath these four parts of its infallible evidence.

I. The *antecedent* and *inherent Prophecies* fulfilled.

II. The *inherent impress* of *Divinity* on the *Gospel it self*, unimitable by man. It hath *Gods Image and Superscription*; and its Excellency, *propria luce*, is discernible.

III. All the *Miracles*, and *Resurrection*, and *Ascention* of Christ, the Gift *of his Spirit*, and extraordinary *Miracles* of the *Apostles*, and first Churches.

IV. The *sanctifying work* of the *Spirit* by this Gospel, on all Believers in all Ages of the World, by which they have the Witness in themselves. A full constant unimitable Testimony.

§. 40. And now how highly soever you think of Bruits, think not too basely of Men, for whom *Christ* became a *Saviour*:

And

And yet think not ſo *highly* of *Men*, *Brutes* and *Stones*, as to think that they are *God*. And think not that your true *diligence* hath confounded you, but either your *negligence*, or *ſeducers*, or the unhappy ſtifling of obvious truth, by the ill ordering of your thoughts. And I beſeech you remember, that *Gods Revelations* are ſuited to *mans uſe*, and our *true knowledg* to his *Revelations*. He hath not told us *all that man would know*, but *what we muſt know*. Nothing is more known to us than that *of God* which is *neceſſary* for us: Yet nothing ſo incomprehenſible as God. There is much of the *Nature of Spirits*, and the *world to come*, *unſearchable* to us, which will poſe all our Wits: yet we have ſufficient certainty of ſo much as tells us our *duty* and our hopes. God hath given us *Souls to uſe*, and to *know only ſo far as is uſeful*. He that *made* your *Watch*, taught not you *how it's made*, but how to *uſe it*. Inſtead therefore of your concluding complaints of your condition, thank God, who hath made man capable to ſeek him, ſerve him, love him, praiſe him, and rejoyce in hope of promiſed Perfection. Live not as a *willful ſtranger* to your *Soul and God*. Uſe faithfully the Faculties which he hath given you: ſin not willfully againſt the truth revealed, and leave things *ſecret* to *God*, till you come into the clearer light: and you

ſhall

shall have no cause to complain, that God, whose goodness is equal to his greatness, hath dealt hardly with mankind. Instead of trusting *fallible man*, *trust Christ*, who hath fully proved his trustiness; and his *Spirit* will advance you to higher things than bruits are capable of. God be merciful to us dark unthankful sinners.

Mar. 14. 1681. *Ri. Baxter.*

ERRATA.

IN the Second Part, p. 12. l. 9. for *primus* r. *Prima*.
p. 16. l. 21. for *is* r. *are*.

I have not leisure to gather the rest, if there be any.